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The AMERICAN FRIEND

JUNE 2, 1955

Photo by Edward Replogle

Typical of the many Friends Meetings which are building extensions to their present Meetinghouses is the Valley Mills Friends Meeting near Indianapolis, Indiana. Serving a growing community, they have found it necessary to add to their present facilities. A recent campaign has brought resources to a total of over $20,000 in cash and pledges for a wing to cost over $30,000. The wing, to extend southward from the present building to form an "L," will provide seven classrooms, rest rooms, a new kitchen, and a pastor's study. The fireproof unit will be constructed so that the original meetinghouse can later be torn away and replaced. Construction is to be completed in time for the Meeting's centennial celebration in 1956. Standing around the stake marking the front corner of the addition are: Howard Mills, Paul Ashtolz, Pearl Milhous, Harold Smuck, and Herbert Fledderjohn.

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Arthur O. Roberts

The Signs of the Times
Wilbur Kamp

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The Mills of God are Grinding

FIVE YEARS MEETING SESSIONS, OCTOBER 20-26

A Meditation

By Arthur O. Roberts

In the city of Agra, capitol of a district in one of the provinces of India, stands the Taj Mahal, the memorial of a Great Love. Gedat tells us that this magnificent marble structure arose from the hands of twenty thousand workers, laboring for twenty-two years. It was during the seventeenth century that the mighty shah, Shal Dschehan, who united the rule of all India under himself, elevated to the rank of queen a maiden of Teheran — the beautiful Ardschamand Banu Begam. After years of happiness together death separated them. The grieving shah built in her garden by the river Dschamna a "tomb of such loveliness that in the ancient world nothing could compare with it." He, too was buried there. Now, after three hundreds years, tourists gaze, awe-stricken, as the evening sun slants its rays along the gleaming marble paths, shadowed by rows of cypress and laurel, and floods the dome in roseate splendor. The Taj Mahal commemorates one of the great loves of history; and, in a sense, it symbolizes human love as it is manifest in equally meaningful though less resplendent lines.

And yet the Taj Mahal is not the greatest monument to noble love. Far greater is a hill in Palestine upon which a Galilean teacher was condemned to death upon the cross by the highest religion and the greatest government. The Cross stands no longer as wood, but as an event of time and place which builds eternal temples in the hearts of men. Its legacy is the Bible; its heirs, the Church; and the inscription reads; "For God so loved the world that he gave his only begotten son that whosoever believeth in him might not perish, but have everlasting life."

THE FILTERED EXPERIENCE

In this age of the capsule, one quick vitamin complex tablet guarantees the visceral effect of munching through mounds of more resilient foods. The cereal carton offers riboflavin and niacin in shortcut doses. Just so, the newsmagazine spares us the winnowing of daily headlines, and the book review is a present help in time of conversation.

Surely one of the typical rejoinders of the time is, "No, I haven't read the book, but the reviews say . . ." Or rather more apologetically, "No, but I did see the movie . . ." Even more furtive and defensive is, "No, I've not been to Europe, but I did see a lot of kodachromes of it . . ."

Such capsule-versus-actual experience is nowhere more general than in regard to the Bible. To be really honest, many of us would reply, "No, I haven't read it myself, but the reviews are excellent." Here the reviews, which we do read, are the short articles and commentaries, the lesson helps, or the remembered impressions of early Sunday school. As Hollywood quarries out vast blocks of technicolor melodrama from the Bible, we may soon be able to say, "Samson? Ah yes, Victor Mature. Moses? Ah, I recall, Raymond Massey . . ." Without dealing with the original, we do have the gist of it, we feel, second-hand. In genealogical terms, we are Bible readers once-removed.

ACCEPT NO SUBSTITUTE; DEMAND THE ORIGINAL

Now for much of life, we may well be grateful that a capsule, a review, a spectator-from-afar does come forward, for these are complicated times. Yet when we deal with Scripture, it is a true old Protestant claim that ordinary people, with minds trained to an ordinary sharpness, will find as nowhere else the Living Word within the living words themselves. As it meets us there, in the centuries-old form which has prompted faith and revolution and joy, the effect is worlds different from that of a capsule or re-do of God's Word. Trust to no reviewer for what he says it says God says!

Does this mean that we must give people Scripture "without note or comment," as an old Bible Society program does? Probably not, for every one of us needs both note and comment to understand what we are reading—even though we may reject the note, and disagree with the comment, having the original before us and presumed commonsense within us.

Confronting every man with Scripture, and encouraging him by our enthusiasm to read it, may well mean that we do expect God to speak his Word. Does this verse bid *me* arise—or you—and to do thus and thus? If the Almighty is indeed giving this summons, I am poorly advised to accept the assurance of a reviewer that this passage actually means we must all keep seated.

For some, this will involve reading and rereading a Scripture passage, seriously and with every available help, for a succession of days before leaving it. For it is by the bread of the Word—hardly

(*Continued on page* 180)

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Editorials . . .

the New Building

Yesterday we moved into the new home of the ends Central Offices with the new address: 101 aker Hill Drive. What years of waiting, hoping, nning have brought us to this hour and to this new ıter for the Five Years Meeting services!

Over fifty-two years ago the Five Years Meeting s formed. Who could have foreseen at that time level toward which that new fellowship would ve? Starting with the Mission Board, *The American end* and the Peace Association as existing services, larger pattern of work began to grow—unfolding m the souls of Five Years Meeting members. These o were followed by departments of Evangelism, ristian Education, Publications and other services.

Physically, some of these services were carried on rented rooms on Main Street of Richmond until 1917 en the property we are now leaving was bought, atly aiding the expanding work. That property ved well its day, but obviously its day is past. ends from over the Five Years Meeting coming to hmond were disappointed to find their headquarters poorly housed. Now, as they have come to see the w home on the Quaker Hill site, they express hearty proval of the new location, the new building and its uipment. Now, more than ever, the staff of workers inspired to make the most of this opportunity ough their service for and through the Five Years eting.

We are aware of those many Friends from the Atic to the Pacific and as far away as East Africa o have worked and given of their means that this ely new home for Five Years Meeting offices might

Quaker Men under the leadership of Ernest Lamb ve done heroic service in raising the buildings funds. enn Switzer, President of Quaker Men and Chairn of the Building Committee, has given generously his time as have the other building committee mems: Elwood Meredith, George Scantland, Clayton rrell and Russell Heaton. It is hoped that the comted building will now inspire Friends to raise the t of the needed funds and present the building free debt.

We who are here as workers feel a special sense gratitude to all of you, far and near. We now want give evidence of that spirit by linking lives with you we move forward and occupy spiritually this new portunity.

hat Is "Quaker Hill"?

This new building gains its value not only from its n beauty and adequacy, but also from its location d surroundings. With it on the hill top to the north Richmond is the older and very substantial Quaker ll building with its high colonial columns. Still farther to the east are the Regional Offices of the American Friends Service Committee. Associated with all of these are the offices of the Rural Life Association and the Quaker Hill lodge and dormitory, the latter two constructed by the boys in Civilian Public Service. This linkage of Christian service and hospitality should help to bring fresh life and vigor to the work of the Five Years Meeting. Together, Friends can make it a dynamic Quaker Center.

The presence of these varied services, so closely associated on the hill, calls for review of the names by which they are known. This is especially true of the term "Quaker Hill." Actually the name refers to the older building and the program within it. Yet, all of these buildings are located on a *hill,* and with the advent of the new Central Offices the hill itself becomes more fully "Quaker." So far the tendency is to refer to these two buildings as "The Friends Central Offices" and "The Quaker Hill Residence." We probably shall find in the future that the hill top itself will be referred to as Quaker Hill.

What Does It All Mean?

As the Kingdom of God is not wood or stone, so the work of the Five Years Meeting cannot be. We do not meet the spiritual needs of men with buildings, however good they may be. The basic problems of men are spiritual in their nature and they can be answered only in spiritual terms.

Our new building and its offices and equipment are only channels for spiritual service. Let these streams of spiritual life dry up and our structures would become monuments to a dead movement. As Christ is alive so must we be, and then the channels of divine grace will flow out to touch and heal a sin-diseased world.

The Mills of God Are Grinding

Little by little the basic truth of our human oneness is dawning. This is seen especially in the areas of inter-racial and economic relations.

The historic decision of the Supreme Court against racial segregation has opened up a range of problems that are by no means simple in their solution. Indeed they were not generally accepted as problems until the Supreme Court lifted them to that level.

Listening in on the conversation of one's neighbors, reading the daily news and working with community organizations give evidence that desegregation in thought and fact is slowly taking place. We are discovering that it is to our own interest to give our neighbors of every color equal opportunity.

Likewise in the areas of economic relations we are beginning to see truths, long resisted, but which have been axiomatic to the economist—that we cannot "trade" without *trading,* that we cannot sell without

buying, that we cannot have prosperity while surrounded by economically depressed markets, that we cannot have life without sharing it. This remains true even when our neighbors appear to be potential enemies. How to work out these problems in terms of freer trade is not simple, but that they must be tackled as problems to be solved is clear as noon day. The oft quoted rhyme takes on a new clarity as we observe the waking up of civilization.

Though the mills of God grind slowly,
yet they grind exceeding small;
Though with patience He stands waiting,
with exactness grinds He all.

E. T. E.

The Signs of the Times

By Wilbur Kamp

The author of this article is a deeply concerned Friend serving as minister of the Poplar Ridge Friends Meeting in New York Yearly Meeting and, previously, of Winchester Meeting in Indiana Yearly Meeting.

The greatest criticism which Jesus made of the Religious Leaders of His day was that they did not read aright the "signs of the times." The charge struck at their pride and prestige and seemed to them so severe that it represented the final break between Jesus and those who stood in places of leadership in His own religion. From then on, they could be appeased with nothing less than His death.

But it is almost always a just charge that Jesus made. Men who have held places of leadership over a long period of time do not "discern the signs of the times." The history of movements, religious and political, bears this out. These movements spring out of abuses that can be no longer endured, a breaking point comes and a revolt begins and reforms are started. Then the crusading zeal is followed by a "quiet" period, during which the new movement passes through a "digging in" stage. The crusading zeal is lost and thoughts of self preservation take its place. Then a movement may find itself defending causes it really set out to destroy, and advocating ideas similar to those it once denounced. Thus revolutionary forces become, in time, the supporters of the "Status Quo."

Such is the natural evolution of every living organism. And thus the Church may find herself defending the very forces she was called to oppose, and opposing those things she was created to welcome.

So it was with those religious leaders in the day of Jesus who could not discern the signs of the times. It was not that they were idle. The sterner the times, the more they urged people to return to God and to obey the forms of religion prescribed in the law. It was not that they lacked zeal, for they went to the ends of the earth to make one proselyte. These men were sincere and if sincerity alone were ever enough, the Pharisees who brought about the death of Jesus would be above reproach. But sincerity alone is never enough. Human beings are never so dangerous one by one, or in groups, as when they are absolutely sincere, but nevertheless, entirely wrong.

Was this not the judgment which the greatest Pharisee of them all, Saul of Tarsus, passed upon himself when for the first time God opened his eyes to what he really was doing? "I thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth." So it was with the rulers of the Church in the time of Jesus. These men, who were supposed to reveal God, thought they must do everything contrary to the name of Jesus. They were quite sincere, but they were wholly and disastrously wrong. They were so completely wrong in their denial of love, that in Christ's own view, nothing could bring back the final truth about God except that He, Christ Jesus, in the name of the God of Israel, should lay down his life in love for his nation and the world.

Time has passed but conditions have not changed much. Those leaders Jesus knew are gone, but we remain. Human nature remains. And still every high idealism, like the message of Christ, which runs contrary to human desires and prejudices, is subject to devastating compromises. Every institution that has lasted for generations is liable to bring upon those who belong to it the blindness of security. All prophetic utterances are stifled. The primary thought of its leadership becomes self preservation.

World leaders today, meeting in world convocations, are like a group of people adrift in a boat. They feel a sense of security in their unity because they are together in one place, but all the time they are drifting. They have no united purpose or direction outside of themselves which they can give the drifting boat. So long as they keep their eyes on one another, they have the illusion that all is well. Of course they have their personal, denominational and national differences. Tempers flare now and then, but they are usually quieted by an appeal to reason, and if that is not enough, some violent rocking of the boat makes every one sit down, in fear, least any great disunity capsize the boat and pitch them all into the water. In this state of affairs, our leaders are not giving directions and purpose to the boat, they are not taking account of the drift, nor what may be happening on the face of the waters just beyond the circle of their immediate interest in self preservation.

This, once again, was the charge which Jesus made against the leaders of His day. They were conferring, they were thinking about their problems. But, as Paul put it, recalling the days when he was Saul of Tarsus, they were thinking *with themselves,* a form of thinking that is not conducive to enlightenment. In the same manner, world leaders today are thinking, even praying; thinking with themselves, and asking the Eternal to bless them in their ways, instead of asking for light and guidance in His ways. Thinking that God counts mere words as genuine piety, they seek to mould God to their ways rather than moulding themselves to God's ways. So Isaiah found the priests and leaders of his day, secure in the religious piety and the military power of

erusalem and her foreign alli-
nces. They prayed, but self-
ghteously, and God could not
ear them.

Those, therefore, who are today
ie religious leaders in our church-
; and the political leaders in our
ation should be heart-searching
en. For Christian people ought
be the last people in the world
think that God means nothing
y the events, the frustrations, the
unger, the wars and the fear of
ivine judgment, which is the
ubmerged feeling of the masses.
omething is coming to this world
f ours, and even though it be the
otal destruction of our civilization
nd all that we hold dear, we know
nat it is no more than we deserve,
nd we shall go down into our
arkness crying, "O God, good and
ghteous, have mercy on me, a
nner." For by that time we may
ee ourselves as we really are.

For over fifty years, since before
ne turn of the century, God has
een trying to over-throw the
eadership of nations. That we
ave not seen this may be due to
ne blindness of our self-righteous-
ess and failure to read aright the
gns of the times. An objective
eading of history shows that we
ave been living by the "Big
tick," by military might. We have
een throwing around our navy
nd army and airforce, to get by
ight what we could not get
nrough just ways. Not only we,
ut most of the industrialized na-
ons of the world, and God,
nrough wars and revolutions, and
ow through the threat of total
nnihilation, has been trying to
verthrow the leadership of the
orld. It means that if we are
oing to co-operate with God, we
ust find, not just new leaders, but
nother sort of leader, people who
ill forsake the "Big Stick" and
ne "Chip on the Shoulder," and
ne atomic bomb, for the other
ay, the Jesus way, of overcoming
vil with good. This way we must
nd and follow, or we perish.

Wars and preparation for wars
ave never enabled a people to
in a peace. Quite the contrary,
s events which follow wars, and
specially the second World War,
rove beyond doubt. World lead-
rs, parliaments, presidents and
ictators, who do not see that the
ay of competitive national arm-
ments is past, that the day of get-
ng one's way by the threat of war
; gone, must stand aside, or we

(*Continued on page* 175)

Servant or Parasite

By F. Ernest Allen

Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back into perdition; but of them that believe to the saving of the soul.—Heb. 10:38-39.

We are either pressing toward the mark for the prize of the high calling of God in Christ Jesus or we are drawing back. We are trying to make the most out of our lives or we are shirking our responsibilities.

Every individual has a certain ideal personality he can become and a definite worth-while contribution he can make to God and to his fellowmen. God only knows what these ideals are for each man. Are we pressing forward to come as near these ideals as possible, or are we definitely drawing back? Perhaps we have miserably failed, and our only hope is to come to Jesus for forgiveness, and with his help make the most of the balance of our life.

Every baby comes into this world with a very definite urge to have its own wants cared for. Among these is a desire to be appreciated as an individual, in other words, he wants to be loved. This child soon learns that there are other individuals with conflicting desires and that these individuals insist on curbing some of his activities. There are some things about the house he must not play with at all, and some things he can play with a part of the time; but he must recognize the property rights of others, and he is learning that he needs to share his pleasures with others.

Many parents lack consistency. They punish a child for something that they let him get away with ten other times. They tell a child not to do something, and then fail to see that he obeys. They say no to many non-essentials. They become exasperated at the child, and punish him when they do not have control of their temper. The result is a very confused child. He sees no reason in his parents' commands, and learns to pay no attention to them.

He starts in the life-time battle of wits to get what he wants regardless of the consequences upon others. It does not take the child long to find methods of getting his own way. If the parents punish severely, he may be outwardly obedient from fear; but he either becomes completely subdued, or he gets what he wants on the sly.

It is no easy task to gain the child's complete confidence. The parents must prayerfully decide together what things must be insisted upon, and then work harmoniously together to enforce these orders without fail. They must allow the child freedom of expressoin on as wide a range of activities as possible. If the child is to become a self-reliant adult able to meet the problems and temptations of life, he must have the opportunity as a child to make decisions. Some of his decisions may lead him into trouble; but lessons learned in this way are generally well-learned. He must develop a code of conduct of his own.

It is a great deal easier for parents to do the household tasks than it is to train little hands to help, but the child needs to bear its share of the burdens of life and to put personal effort into serving others. If he is to become one who serves in later life, he needs to start that pattern of life as a very small child.

As the child gets older, he comes in contact with more people, some who claim authority over him. His reaction to this larger group will depend largely on how he settled his relations at home. If he has learned to obey trustingly his parents, and to share willingly with others, and to do little things for their comfort, he will carry this pattern into his larger world. If, on the other hand, he has rebelled at home, he is sure to rebel elsewhere. If at home his whole effort was to get his own way at the expense of others, he is likely to be just as selfish away from home. You have the bully, the talebearer, the cry-baby, the sulker, or the cheater according to the pattern set up at home. The child by this time is getting well started on a life pattern, getting as much as he can for himself with the smallest contributions possible on his own part.

In adult life we have those who serve, and those who sponge off others. Some have a vision of a

contribution no matter what personal sacrifice they may have to make in order to complete their task. Many others, however, are more concerned about the size of their pay check, or the percentage of profit, than they are about an honest day's labor or in producing goods that have lasting qualities. No matter what kind of a spiritual experience one may have had with the Lord, if he has a parasitic attitude toward life he had better look for a deeper experience.

In the Christian home the child soon learns that God has some very definite spiritual laws to be obeyed. He finds that Christ calls him to a personal surrender. If he has learned to have real confidence in his parents, it is very easy for him to accept his father's and mother's Christ as his own, and to trust implicitly in Christ's way of life. If, on the other hand, he does not trust his parents it will be difficult for him really to trust in the Lord and to surrender his life to Him. Hardened sinners will be forgiven by the Lord and can be made over by Him, but the confirmed egoist seldom wants to surrender his life to a life of service. Statistics show that a very large percentage of Christians gave themselves to the Lord when young.

Christian parents, if you can look ahead and see what a very difficult up-and-down Christian experience your rebellious, disobedient child will have, if he is won to Christ at all, I believe that you will get down *together* on your knees, and find some way with Christ's help to gain your child's confidence. It would have been much easier before he became rebellious, but it is imperative that you start now.

We have developed the idea that this up-and-down experience with a hard battle at the altar is the normal experience; but it should not be the pattern for children from a truly Christian home. Christian parents, if you do not allow your own busy life to rob you of taking time to win the love and confidence of your own children you will thus help make their Christian life fuller and their surrender to Christ more complete.

Young people, as you are trying to decide what to do with your lives, you must choose between two ways of life. Are you looking forward to making the very largest possible contribution to God and to mankind? Are you going to take the way of faith even if you have to make personal sacrifices in order to make your life a contribution? Or are you looking for the easy job with the big pay? Are you expecting to draw back from doing your best because your best would interfere with your good times and your life of ease? Are you going to be one of the social parasites, and lose your own soul in the process? Or are you one of those young people who are looking forward to a useful life in the service of Christ.

Caribbean Friends in Session

Good Spirit in Cuba

The Friends in Cuba held their twenty-eighth session at Holguin, Oriente, from April 4 to 7, 1955.

During the week preceding the sessions, Errol T. Elliott and Juan Sierra visited the eight monthly meetings which make the yearly meeting of Cuba and which occupy a limited part of the north section of the Oriente province. Good roads and the transportation facilities make it possible to travel from one extreme to the other in four hours, and also possible to come to Holguin from the farthest point in just two hours.

Three factors were very favorably accepted in our Yearly Meeting:

1. A good attitude of spiritual harmony even while we considered the most serious problems and while we discussed different opinions.

2. A desire to work very definitely in order to reach higher grounds and in accordance with our possibilities and through greater efforts.

3. An edifying confidence in God's care and in the organization of the yearly meeting and in those on whose shoulders lay the responsibilities of our needs and resolutions to be taken care of, especially in the Executive Committee of the Yearly Meeting and in the Board of Missions.

The visit of Miriam E. Jones to Holguin and the good contribution of Errol T. Elliott who stayed with us until our Yearly Meeting sessions and who also participated in the program, came to reinforce the success of our sessions. Henry and Alma Cox, who came from California last November and who have returned to California, completed the team of American Friends who made possible the feeling of the power of the contact and of the spiritual unity with this part of the Five Years Meeting.

We are convinced that the contact and visits by the congregations among themselves, even though such visits might be irregular, would establish the spiritual unity which would strengthen us, making us capable of seeing more the fruits of the work of love, service and peace which God has commended to us. The same thing is true of our Friends in the United States, and especially with the officials of the Board of Missions and of the Five Years Meeting.

Because of the reports sent by the Monthly Meetings and the summary made by the president, we have arrived at the conclusion that Cuba Yearly Meeting is growing and facing great possibilities of extension and development, though with great lack of workers and financial recources. Besides the training which a young man and two girls are receiving at the Seminary and $2,500 additional which we need in order to be able to carry through the plans of the Yearly Meeting this year, it was approved by the Executive Committee (which Errol Eliott attended) and greatly emphasized at the assembly, to request the Board of Missions to send a man and wife as soon as possible who would come willing to work as pastors in any of our congregations which will require it, starting this coming summer if that is possible.

We had as visitors in different sessions the following people: Dr. Morgada, Secretary of the Evangelical Council of Cuban Churches with which we are connected; Garfield Evans and Mr. Neblet, leaders of the Methodist Church in Cuba; and Dr. Gonzalez Molina, Secretary of the American Bible Society Agency in the Antilles. The project for Evangelical University was discussed as an immediate conquest of the protestant movement in Cuba.

As delegates to the Five Years Meeting and to the session of the World Committee for Consultation the following persons were named; Dr. Miguel A. Tamayo and Dr. Cesar Ortiz Amenqual. Information was given relative to the Conference for all American Friends which is being planned in Wilmington, Ohio.

We observe with great satis-

ction that the beginning Quaker eetings in Miami, Florida, and Havana will make possible that ere will be Cuban Friends and nerican Friends separated only an hour's flying distance.

Juan Sierra

Vigorous Planning in Jamaica

Jamaica Yearly Meeting of iends met in session April 12-14 Seaside Friends Church, Hec-r's River, Jamaica, B. W. I., with rol T. Elliott as guest speaker. ie theme was, "Advancing with irist Through Christian World llowship."

Representatives from twelve dif-rent monthly meetings and two t stations traveled by train, uck, bus or motor car on Easter onday with concern and expect-cy to Hector's River for the first ssion on Tuesday morning. There as satisfaction that all the month-Meetings were so well repre-nted. Deep was the urge for orship and fellowship; and iends shared freely of their ried experiences especially at e early morning Prayer Meet-gs with the leadership of the ristian Workers who are under e Evangelistic Board.

From the small and the large eetings as well as from the So-al and Educational Institutions egroes, Indians, Mulatoes, Whites d a few American missionaries ere graciously blended in a bond deep Christian fellowship. All ere from the same Yearly Meet-g and with one purpose — the vancement of the Kingdom of r Lord.

There was no lessening of in-rest either in the Evangelistic or ucational Reports and Concerns; d Social Service as a Christian ty was emphasized. Our Young eople have been finding ways of rvice among the poor and less rtunate people in areas of dis-ss, following the example of the ork Camps which had been set in Jamaica.

In dealing with a matter that s been a problem for some time, e Yearly Meeting found and ex-essed the principle of Christian ity in the decision to have two oups of Friends in the city of ngston, with programmed and programmed forms of worship spectively.

Errol T. Eliott was a tower of iritual strength. We were agree-ly surprised that he was able to rry out such an exacting itiner-y, visiting and addressing so many Meetings and institutions before the Yearly Meeting sessions began. His gracious understanding and deep sympathy enabled him to share our problems to a degree which we did not think would have been possible in such a short time.

The burden of his messages to the Yearly Meeting was the influence of the Church in the world today and the vast possibilities of individual Christians for solving problems by redemptive love. He reminded us that God's answer is always greater than our problem. His interesting and challenging resume of his visit to the youngest Yearly Meeting in Kenya, East Africa, was received with more than passing interest. He told us what the Friends World Committee was doing and also gave information on the organization of the Five Years Meeting.

At the Yearly Meeting he was such a helpful reference in matters Quakerly on which we are keen as a young Yearly Meeting. His messages each day of the sessions made their contribution toward the deep fellowship and unity in our decisions.

Noel Palmer, our youngest minister, whose gift of the ministry had been recognized a year before, was officially recorded at an evening gathering in the spirit of true dedication to the Lord. There was also appreciation that one of our members, Kenneth Jones of Hector's River, was now a member of the House of Representatives; and that another Quaker, George Cadbury, who is loaned by the United Nations, was appointed chief Economic Advisor to the Jamaica Government.

The Junior Yearly Meeting had its sessions each afternoon with the help of Cathryn Latham, and they presented an interesting report of their activities on the last day of the sessions. Games and sea-bathing were freely enjoyed by the young people.

There was a thought-provoking panel discussion in which Gerald White, Noel Palmer, Noel Silvera, Doris Philip took part with Stanley Parkins as Chairman. Subject: "Honesty in Jamaica" — in Work, Investments, Stewardship and Speech. Some helpful and enlightening thoughts were brought out and these we desire to carry into practice.

Noel Palmer who was selected by the Jamaica Christian Council as Youth Consultant to the Evanston Assembly, brought the message of Evanston, illustrated with colored slides. This was very fitting as we were thinking around the theme of the Yearly Meeting; "Advance with Christ, through World Fellowship."

We are lovers of music and feel God often speaks to us in song; and a few musical numbers by some of our Friends were a spiritual feast. Our Theme Hymn was;

"Father of men, in whom are one
All human kind beneath thy sun,
'Stablish our work in Thee begun."

In the sessions of the Yearly Meeting the Light of Christ was manifested and the blessings received are already being shared in the Local Meetings.

Zephaniah Cunningham

THE SIGNS OF THE TIMES

(*Continued from page* 173)

all perish. The public opinion which can bring about this other sort of leadership might have been voiced by the World Council of Churches in Evanston, if the leaders of the Church had discerned aright "the signs of the times." One wonders if the Christ of history had spoken at Evanston, he would not have said, "Woe unto you, blind leaders of the blind! Would that even today you knew the things that make for peace. But now they are hid from your eyes."

Essentially, the failure of the Church to speak to the times lies in the fact that, since the days of Constantine, the Church has spoken the mind of the State. From the point of veiw of earthly power and privileges, that has been profitable, but from the point of view of Christ and the fruits of the spirit, it has been disastrous. The Church should be, not the mind of the State, but the *mind* of Christ and the *conscience* of the State. Her function is to insist that certain things must be done to express the mind and spirit of Christ. It is the privilege of the State to find ways and means consistent with the spirit of Christ, to do this.

Unless the Church can begin within herself a true repentance and rebirth from above, nothing can save us from the awful consequences of our sins, and time is running out. It's sooner than you think. Repent ye, and turn about, that you may discern the signs of the times while it is still day.

Friends Groups Visit the Quaker Hill Top

The new Central Offices of the Five Years Meeting are attracting many Friends, with some from California to New England and North Carolina.

The first Sunday school class was that of the boys and girls in the Plainfield, Indiana, Friends Meeting who came on a Saturday with their adult leaders, visited the new office building, ate one meal in the Residence Building, another at the outdoor fireplace, stayed overnight in the dormitory, played ball on the spacious green at Quaker Hill, and then on the next day, Sunday, attended Meeting for Worship in a Richmond Friends Meeting.

Besides these, a class of twenty young people visited the Quaker Hill top on Sunday, May 22.

That would be a good program for other Friends classes and groups. Plan a retreat, eat together, stay overnight, see the new building, hold a Meeting for worship at Quaker Hill or elsewhere! Write to Cornelia Bond, Quaker Hill, in Richmond for costs of meals, lodging and other details. Friends in this area will especially find this plan convenient and inspiring.

Young Friends Conference Change of Place and Date

The 1955 American Young Friends Conference is to be held at Quaker Haven Camp in northeastern Indiana from August 27 to September 3. The conference, which was originally scheduled to be held in Wichita, Kansas, was changed because of unexpected difficulties, and the Young Friends Committee of North America recently chose Quaker Haven as the most suitable alternate location. A slight change in dates was necessitated by the camp schedule.

The camp, which is owned by Indiana and Western Yearly Meetings, should help to provide an atmosphere of study and meditation for the conference, and, in addition, excellent recreational facilities, including swimming and boating.

The Committee was pleased to find that the necessary changes in publicity, program planning, and so forth, can be made with little difficulty, and that there is every reason to hope for a conference which will be as stimulating and inspiring as was originally planned. It is hoped that the changes in location and dates will not cause inconvenience to Young Friends in various parts of the country who plan to attend. Certainly the new location should simplify transportation problems for many groups.

Correspondence

Approves Missionary View

To the Editor:

I certainly appreciate the article by Canby Jones, "Mission, the Life of the Church." Especially do I concur in his insistence upon the uniqueness of Jesus Christ, our risen Lord and Saviour, as the basis for our mission. It is heartening to note growing evidences of concern along this line. Robin A. Hodgkin wrote in *The Friend* (London) three years ago, "We confidently confront the fruits of sin; we shrink from confronting sin itself." As George Fox gave to Puritan England a deeper vision of Jesus Christ, who confronts sin and who conquers sin, may we 20th century Quakers excel in preaching Christ as Saviour, historically and experientially. The whole foundation of Fox's doctrines is that of the reality of atonement. Whatever mysticism Fox possessed is not the kind that wires around the Transformer. "The power of God," he wrote, "is the cross of Christ." (Epis. 130)

Arthur O. Roberts,
George Fox College

Peace Requires Training

To the Editor:

In one of our popular magazines (*Town Journal*, January, 1955, Page 18), we find an article written by a military man entitled "Our Boys — are we raising them too soft?" The March issue gives us a summary of the answers ending with these words from one mother, "If other mothers feel as I do we will go on raising our sons to love peace and hate war; then when they grow up perhaps they will be able to go to other lands with a warm hand clasp . . . not with death and destruction."

Our Bible teaches that spiritual and moral laws bring forth results the same as physical laws. "Do men gather grapes from thorns or figs from thistles?" One theme is written through the entire book—help the helpless, care for the needy — we find it in command, law, history, story, proverb, poetry and every other method by which it is possible to convey an idea to the human mind.

Twelve times Isaiah calls the attention of his people to it — "Is not this the fact that I have chosen . . . to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?" (Isaiah 58:7). He is stating cause and effect for he continues, "Then shall thy light break forth as the morning. Then shalt thou call and the Lord will answer."

Our military has done a magnificent job in their field. They have perfected their system and now freely admit that while they can destroy they cannot save.

Jesus came to save—not to destroy. God sent not his son into the world to condemn the world but that the world through him might be saved. Are we ready to accept His law of self-sacrificing love which is the only way the world can be saved?

Stella H. Hockett

An Appeal To All Men and Women

We in Great Britian have decided to make Hydrogen Bombs. If a major war breaks out the temptation to use them will be very great. We are warned by our scientists that their use will involve not only the most terrible suffering now, but unknown consequences for succeeding generations who will pay the penalty for our sin. We believe that no one has the right to use these weapons in his defense or to ask another person to use them on his behalf. To rely on the possession of nuclear weapons as a deterrent is faithless; to us, then, is a sin.

We who send out this message believe war is the focus of all the things that are irreconcilable with the way of Christ. Now is the time for an act of faith. Let us renounce war in the name of God.

Only a vision of God's purpose for mankind will give us the courage to risk much we hold precious for what is more precious still. Let us unite with all who seek to turn men's minds away from mistrust and fear. Our hope for a new world will be fulfilled when men are willing to suffer rather than to cause suffering, to overcome evil with faith and love, and in all things to act with that overwhelming generosity which is the Spirit of Christ.

Literature in Review

All books reviewed in these columns ay be purchased through the Friends ook and Supply House, 101 Quaker Hill ive, Richmond, Indiana.

The Whole Armor of God, by alph W. Sockman; Abingdon ress; 78 pages; $1.00.

Ralph Sockman, minister of rist Church, New York City, has ed Paul's words as the basis for is book of devotional messages. ne symbols are suggested in the apter headings: The Girdle of uth; The Breastplate of Right-usness; The Sandals of Peace; ne Shield of Faith; The Helmet Hope; and the Sword of the irit.

Dr. Sockman is a pacifist who not afraid to use military rases to express the deeper uths of the gospel. Each chapter ds with a very helpful and in-iring prayer. This book should ove a helpful devotional aid to any people.

Leonard R. Hall

* * *

Making Religion Real, by Nels erre; Harpers; 157 pages; $2.00.

Nels Ferre has for the past several years written books on two levels: the technically theological and philosophical level, and the popular level for the serious Christian. This book is for the second reader.

Deep religious experience, common sense and clear writing make this a helpful book to anyone who wants to find more reality in religion. Living the suggestions of this book for a time will bring you a sense of understanding of what it means to serve God with mind, spirit and body.

In our family, we read the chapter related to family and religion aloud at the dinner table. It spoke to our condition. In other chapters, the author presents well-thought-out comments on making religion real in our thinking, reading, worshipping, praying and other activities including our giving. A stirring testimony to spiritual experience found in stewardship.

Do you want to find the "Real" in Christian faith and practice? Get this searching volume from the profilic pen of Nels Ferre.

Merton Scott

* * *

Life, Faith and Prayer, by A. Graham Ikin, Oxford University Press; 127 pages; $2.50.

This is a brief, readable treatise on the growth of a person, physically, mentally, morally, and spiritually. Although it uses scientific terminology, and approaches life from the point of view of a skilled psychologist, it has a depth of spiritual insight and experience that integrates mind, matter and man. Any adult would benefit by *studying* it; the clergy would find it very helpful in ministering to individuals. Chapter headings are intriguing, but not always illuminating, such as "Scientific Thinking and Religious Experience," "Youth and Middle Age," "Psychology and Prayer." The subject matter is much warmer than the heading indicates. "The pre-supposition of communion is likeness of outlook, spiritual sympathy, and moral unity of purpose. If prayer is to be a real communion with God, then it is only possible if God be self-revealing." This quote indicates the tempo of the book. If you can digest the first chapter, the remaining chapters will have much meaning for you.

H. N. Tollefson

OF MEN AND MILLS

"Such sleepy little towns," said I.
"We like 'em that way," drolled my friend.
And, as our plane went zooming high,
I saw him brace himself to end
Such talk for good and all; he waxed
Quite eloquent on mills and men:
"Our hands are happy: so relaxed . . . "
But stock-piles were his trapped brain's ken.

The truth of course is deeper far
Than (I knew later) he or I
Knew then. Its people make or mar
A state and, yes, a nation. Fly
To farthest regions—Fiji, Greece
Or Togoland—true it is still
As in my friend's New England: peace
Comes with concern for man—not mill;
And positive, disputeless peace
Lies in a people's will.

John F. Davidson.

RURAL REVERIE

Brave host of pines, stretching in sunstruck splendor,
Nature's proud gift of peace and power to man:

Uncomprehending humans, gazing in moonstruck madness
(Pale city sickness), inhale this halcyon balm,
Till life's disfiguring fray claims us again.

John F. Davidson.

UNEXPECTED BEAUTY

How shall I find the right, the colorful word
For beauty God has stored in little things?
The jewels flashing from a humming bird,
The ephemeral dragonfly's black lacy wings?
One snowflake in its individual mold;
The rainbow is a seashell's spiral stair;
Arbutus braving the New England cold;
The veery's notes that seem an evening prayer?
The perfect pattern of a chipmunk's fur;
A warm, sweet strawberry hidden in the grass;
The velvet lining of a chestnut burr;
Stray flecks of summer cloud that swiftly pass?
But most of all, the innocence and grace
Within a young child's lovely starlike face?

Belle Chapman Morrill.

RE-BIRTH

How can the skeptic flaunt his doubting
In month of garden or cottage sprouting?
To see a crocus push through loam
Or ground that's broken to make a home
Is to know the ancient magic of earth
Who has mothered her children and fostered re-birth.
In such an hour no faith can falter;
Here bend the knee to a living altar!

Margaret Lathrop Law.

The Sunday School Lesson

By Russell E. Rees

June 26

God and the Nations

Zephaniah 3:1-5, 14-20

The series of lessons which we conclude today has covered a period of 300 years, beginning with the reign of Rehoboam and concluding with the reign of Josiah. It is a period almost as long as from the Plymouth colony to the First World War in America. The times were difficult in many ways, and the nation had short periods of prosperity followed by periods of depression and hardship. The kings were of very different temperament and ability, some sincerely trying to turn back the forces of immorality and religious indifference while others fed the forces of evil.

Zephaniah lived during the time of Josiah, about 620 B. C. He was extremely pessimistic about the future of the nations, and in very dismal language indicted the leaders for their evil ways. The lesson begins with a general condemnation that the leaders "obeyed not the Voice, they received not correction, and they trusted not in the Lord."

The Prophet indicates that the evil was widespread and was shared by all the leaders of the nation, the Princes, Judges, Prophets and Priests. Because of the depth of wrongdoing to which the nation had fallen, Zephaniah saw little hope for renewal. He faced the fact that it is extremely difficult to bring a nation back to moral behavior once the seeds of corruption have been sown broadcast as they were in Judah.

It would hardly be worth our time just to rehearse the story of Judah's fall, and certainly it is somewhat depressing to hear the repetition of weakness and compromise which characterized the actions of so many of the kings. The real justification for the study is that it helps us to put our finger on the spot of our own national weakness, and may prompt us to greater efforts to reform our own society.

Now as then, men are made drunk with power, and when they are in the position to wield influence, often use their power for selfish ends instead of community advantage. Religion, which should be the conscience of the state, often became the handmaiden of political power and lost its voice of moral authority. Bad men carry an unwarranted influence in any society, and often, judged by the noise they make, seem to be in a majority they do not really represent.

On the other hand, Goodness is too often Timid Goodness, and fails to stand up for convictions and to act out in visible ways the goodness believed in. There are many good people in the world, and surely in America they outnumber the evil people. But they are so easily silenced and intimidated that they appear to be in a minority. If the study of these lessons could spur us to new efforts to put our ideals into practice, then it might have value. If we see them only as history, far-removed from our own day and need, they may be of little interest and value.

Questions: 1. The sins of America are far more important to us than the sins of Judah. What are these sins? 2. How important is neglect of religion? What action of ours indicates this neglect? 3. Are you as pessimistic as Zephaniah about the future of your nation?

July 3

The Prophet of Judah's Decline

Jeremiah 22:1-9, 24-25

The general title given to the lessons for this quarter is Exile and Restoration, or from Jeremiah to Malachi. We begin by devoting one lesson to Jeremiah. No one can possibly imagine that we can even start to do justice to Jeremiah in one lesson. We should have a whole quarter to study his writings adequately.

Jeremiah was born about the middle of the seventh century B. C. He came from the little village of Anathoth, two and one-half miles from Jerusalem. Although he became an urban citizen, taking his place among the leaders of thought in the nation, he kept his loyalty to his native village.

He was influenced by the great prophets of the preceding century whose writings he certainly knew, but especially, it seems, he was influenced by the spirit and prophesies of Hosea and his discovery of the compassion of God. In addition, Jeremiah saw in its proper perspective the fall of the Northern Kingdom a century before, and became the more concerned for the future of his own Kingdom of Judah.

Jeremiah lived through the Deuteronomic reformation led by Josiah, and seems in the earlier days to have been in sympathy with that reformation. However as time went on, he saw the inadequacy of some of the proposals of Deuteronomy, especially the emphasis upon the inviolability of the temple. Turning from the external elements of reform he sought for an inner reformation, and saw the time coming when God would write his law, not on tables of stone, but on the hearts of men.

We take up the words of the prophet in chapter 22 when he is disillusioned with outward reforms and calls for a change in the hearts of men which in turn call for a new kind of behavior. Notice the very practical admonition he gives to his nation. They are to execute judgment and righteousness, to deliver the spoiled out of the hand of the oppressor, to do no wrong nor violence to the stranger, the fatherless, the widow or the innocent. It is true that God loves Judah as a son, or as Gilead and Lebanon, but evil begets punishment, and nothing can save the nation or people that practice injustice.

"The heart is desperately wicked," said Jeremiah, and at no place is this clearer than when we begin to talk about the sins of other people. It seems to be "human nature" to turn the light of criticism away from ourselves and on others. We are too busy in America trying to tell what is wrong with everyone in the world, and thus refusing to see what is wrong with ourselves. When Jeremiah tried to look fearlessly at his own nation he was accused of being unpatriotic. Was he not really the most patriotic person of his time? He sought to see his nation "face to face." He would not be pushed by hating Babylon or Assyria.

It is so easy to mistake prosperity for righteousness, and to suppose that a high standard of living is evidence of the favor of God. The warnings of the prophets, especially Jeremiah, should cause us to stop and question our own assumptions.

Question 1. Which do you consider most important, a man's opinions or his actions?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

ote the change of address for all de-tments of the Five Years Meeting: 101 ker Hill Drive, Richmond, Indiana.

lton Trueblood will give the closing

* * *

ress at a nation-wide convocation of leges and Universities to be held June 8 at Jamestown College, North Da-a. The central purpose of this con-ation is to consider a Christian phil-phy of education.

* * *

Margaret Gibbins, Scottish Quaker and tor last year among American Quak- recently visited Friends in Norway. if in an exchange, Ole Olden of Nor- has visited in Scotland, addressing General Meeting for Scotland during rch.

* * *

Earlham's Associate Professor of Philos-y, Grimsley Hobbs, will be on leave for her study in '55-'56. Grimsley Hobbs, is to receive his Ph.D. in philosophy n Duke University in June, 1955, has eived a study grant from the Ford ndation. The Hobbs family will con-ue to reside near Richmond.

* * *

With Marts and Lundy directing the paign, the local community of Oska-a, Iowa, gives every evidence of sup-t for the raising of approximately $100,- to match a similar amount already ged by members of Iowa Yearly eting, Alumni and Friends of William n College for a new gymnasium.

* * *

he Permanent Board of North Car-a Yearly Meeting has approved the struction of an office for the Yearly eting. It will be built as an addition he home for the Executive Secretary. tudy is being made on the need for ed secretarial assistance. Seth Hin-w is the Executive Secretary.

* * *

t their first major meeting at Buck Falls, Penn., of the U. S. Conference he World Council of Churches, Elton eblood stated in his address that a terminology is needed to make clear the distinction between layman and ister is not a valid one, that the ele-on of all to daily ministry is import-

He stated that laymen are leaving ukewarm type of religion as a "good g" and accepting the role of a power- and unapologetic witness.

* * *

he value of co-operation with other istian bodies is well illustrated by membership of Friends in the Chris-. Council of Kenya. The fifteen page ort of their recent meeting at Nairobi, attended by representatives from nine-teen denominations, reveals a large number of topics on which their experi-ences were shared. John Retherford, Fred Reeve and Kenneth Goom repre-sented Friends.

* * *

The eighty-first annual commencement was held at William Penn College May 30. The speaker was Dr. John Lester Miller, Penn alumnus, who is head of the economics department at the University of Wisconsin. The Penn Alumni day featured Orville Walthall, graduate of Penn and a Certified Public Accountant of Cleveland, Ohio, as speaker. Bac-calaureate services were held May 28 with President Charles S. Ball speaking.

* * *

Friends, like other church bodies, are erecting many new buildings. Three of their most recently reported are West Glendale Meeting at Plains, Kansas; View Point Meeting at Booker, Texas; and Timber Meeting at Timber, Oregon. Building of new Meetinghouses, parson-ages, Christian Education additions and general repairing has given the Society of Friends a new material "face" during recent years.

* * *

In the Scottish Friends Newsletter William H. Marwick writes, "The Billy Graham Campaign has caused too much stir in Scottish religious circles to re-main unnoticed. Friends in Scotland as elsewhere are no doubt divided in opin-ion about it. We can however probably all agree that a religious revival is urg-ently needed, that it must be rightly guided in aim and methods, and that it behooves us seriously to consider what contribution Quakerism can and should make to that end."

* * *

Joy Ridderhof, a member of the Los Angeles Meeting and Director of Gospel Recordings, has arrived in the Sudan to be with Ann Sherwood and Sanna Barlow who are making recordings there in co-operation with the missionaries and and M.A.F. pilots. Others of the team are making recordings in the Solomons, in Indochina, and in Australia. A new center has been established in London. Winfred and Myrtle Brown, former mis-sionaries in Guatemala under the Cali-fornia Board, are now on the staff of Gospel Recordings in Los Angeles, de-voting their time to this missionary work.

* * *

The old Friends meeting house at South Uxbridge, Mass., near the Rhode Island line, has been beautifully restored at the expense of local residents, none of whom is now a Quaker. Meetings for worship are now held in the restored building once a month in the summer. The meet-inghouse was built in 1770. The highway in front of the meetinghouse is called Quaker Road, many commercial estab-lishments on it being called by the Quaker name. Among them is the "Quaker Drive-in Theater!"

* * *

Books are needed by the Friends li-brary at Dacca in Pakistan—the first public library in the city. Especially wanted are books which will supplement regular reading of students at the nearby university, particularly up-to-date sci-entific books. Other books in demand are those on international relations, ec-onomics, the social sciences, travel and novels. To avoid duplication, Friends are asked to submit lists of books they have available to the International Centers Desk of the American Friends Service Committee, 20 So. 12th St., Philadelphia 7, Pa. Lists will be checked and shipping directions sent.

* * *

Joseph Vlaskamp, of Muncie, Ind., who graduates from Hartford Theological Seminary this June, has accepted the call of Indianapolis First Friends Church to become full time Minister to Youth near June 21. Joseph Vlaskamp was born and raised in a Friends family in Mun-cie. His parents, Arend and Martha Vlaskamp, are members of Muncie Friends Meeting. On May 22 he will be married to Lynn Hartshorn. She is a well trained director of religious educa-tion, with training also at Hartford Theological Seminary.

* * *

Professors Allen and Helen Hole and their four children will spend the academic year of '55-'56 at the College Cevenol, a French Protestant high school in south-central France. Allen and Helen may teach English part time at Earl-ham. They plan to study and to devote a considerable amount of time to helping their children learn French. The Holes are scheduled to sail from New York June 22. They plan to visit for six weeks in England and six weeks in Switzerland before settling down at their "home" at Cevenol.

* * *

The fifth printing of GUIDE TO QUAKER PRACTICE by Howard H. Brinton is now ready for distribution, the fourth printing (1950) having for some time been exhausted. This 64 page pamphlet first issued in 1942 and reprint-

ed from time to time with minor revisions, has been widely used, especially by unaffiliated meetings, as a simplified discipline and a means of instructing members, both old and new. It has had considerable influence in determining the procedure in new meetings. A Spanish translation was published in Mexico and a translation into Japanese will soon be printed. Available from Pendle Hill and Friends Bookstores for 35 cents.

* * *

Lewis Waddilove of York London Yearly Meeting took over the chairmanship of the Executive Committee as from June of this year. He brings with him deep Quaker conviction, experience of relief work in Korea, an understanding of administrative matters, and a fresh outlook. It is expected that he will pay a short visit to Korea before proceeding to Richmond for the Sixth Meeting of the F. W. C. C. in October. Frederick J. Tritton, who has given such faithful service as chairman of the Executive for the past seven years, will still continue to share his rich knowledge of F. W. C. C. background and his concern for its development as a member of the Executive.

In the Larger Circle

The Executive Board of the American Friends Service Committee announce the retirement of Clarence E. Pickett as Honorary Secretary and Secretary of the Committee's Consultative Committee on Foreign Affairs. At the same time, he became Executive Secretary Emeritus. Five Years ago he retired as Executive Secretary. During thee five years he, in his two capacities, has given himself unstintingly especially to the work of bringing Friends' point of view to delegates and the secretariat at the United Nations, and in general to those concerns with which he has been identified throughout his connection with the Quaker Committee, which dates back to 1929.

* * *

A "report of progress" on the International Christian University in Japan will be sent to those who request it from the Foundation office at 44 East 23rd Street, New York 10, New York.

Pastors who would like to cooperate in "ICU SUNDAY," June 19, will be sent a brief Meditation, free pew envelopes, and basic information. This request should be sent to The Japan International Christian University Foundation, Inc., 44 East 23rd Street, New York 10, New York.

* * *

A leading American Protestant church woman urged on her return from a two-months world tour that U. S. government send abroad "more diplomats who represent all races" as a means of winning more friends for the U. S. and achieving world peace.

Mrs. James D. Wyker, national president of United Church Women, an organization representing 10,000,000 Protestant church women, recommended the step as a means of showing our sincerity in building world peace. Mrs. Wyker will speak at the Five Years Meeting sessions next October.

Friendly Fellowship

Collins, N. Y.—Collins Friends Meeting, New York Yearly Meeting, has been favored in recent weeks by visits of deeply concerned Friends. Leonard and Zula Hall from the Central Office at Richmond were present for morning and evening meetings and gave emphasis to responsibilities of the Christian Family. Clarence E. Pickett spoke to a capacity gathering at the Meetinghouse on "The Impact of United Nations on World Tensions." Following the Centennial at Thomas Indian School Russell Carter, Lawrence, Kansas, Executive Secretary of the Indian Committee of the National Council of Churches, spoke at Collins, emphasizing the spiritual needs of Indian Americans.

Collins Friends look forward to the visit of Paul Sekiya, Japan Yearly Meeting and Robert Davis, Woodbrooke, England, during the summer months.

* * *

About 150 people registered as attending the celebration of the Centennial of Thomas Indian School on Cattaraugus Reservation (Seneca Nation) in western New York on May 14.

While this institution has been under the supervision of the Department of Welfare, State of New York, for more than three-quarters of a century, Friends had a prominent part in establishing the institution as an orphanage in 1855.

Friends were present from Collins, Jamestown, Buffalo and Rochester Meetings. Samuel and Clarissa Cooper, Alice Balderson and Lawrence E. Lindley were in attendance representing the Philadelphia Yearly Meeting Indian Committee.

Indians were present in considerable numbers from three western New York Reservations: Cattaraugus, Allegheny and Tuscarora. David Owl and Leroy Jimerson, Cattaraugus Reservations, shared in the program of the day. Alice Maloney, Presbyterian Board of Missions, New York; Selene Gifford, Assistant Commissioner, Indian Bureau, Washington, D. C.; and Russell Carter, Lawrence, Kansas, Executive Secretary of the Indian Committee, National Council of Churches shared of their wide experience in discussing Indian problems and needs.

* * *

Hudson, Iowa—The Community Church in which Friends are associated is experiencing gratifying progress with attendance and new memberships on the increase. Twenty-two new members were received on Easter Sunday. Palm Sunday and the Easter Sunrise Service brought a good attendance in programs that included presentation of babies with their parents. The church is planning the building of additional room. Chester B. McKean, a Friend, is the minister.

BEGIN NOW

Start Early — Give Monthly To Your United Services Through the Five Years Meeting.

Don't wait till years' end! The needs in Africa, Cuba, Jamaica Jordan, Tennessee, Oklahoma (Indians) do not wait. They must continue NOW.

The work of Evangelism, Christian Education, Peace and Social Concerns and others must be done MONTH BY MONTH.

Start now — give regularly through summer, fall, and winter. Then when next March 31 arrives the results will be seen *in live* and *in service* as well as *in dollars*.

Stewardship is not merely a year's end business. Let us make this entire year 1955-1956 our greatest year of United Service through the Five Years Meeting.

Send funds through regular channels, marked "United Service Budget" of the Five Years Meeting."

CALL FOR CAMPERS

Opportunities are now available for two young Americans to join the work camp at the Friends Hospital at Kaimosi, Kenya.

The work campers will be engaged in erection of a number of cottages for the Tuberculosis Rehabilitation Settlement Plan, the agricultural development of some of the land set aside for the tuberculosis settlement, and construction of the Nairobi Friends Center. Those first reaching the field will probably be asked to work on construction of living quarters for the volunteers.

Volunteers for this assignment must be at least twenty years old, in excellent health, and have interest and experience in either construction work or agriculture. They must be sympathetic to missionary work. Anyone interested should submit application immediately. Application blanks may be secured from the Personnel Department of the AFSC, 20 S. 12th St., Philadelphia 7, Pa., or from local regional offices of the AFSC.

THE FILTERED EXPERIENCE

(*Continued from page* 170)

by distillates or synopses of it—that we are nourished into complete life and power. From *Kirkridge Contour.*

Asian Economic Frontiers

Friends greeted with joy the roposal of Point IV a few years go as a device for us to share our echnical and economic "know-ow" with the underdeveloped ountries of the world. The peo-les of the world indicated their nthusiastic hope for this generous ct of the U. S. Since, they and e have been saddened by the fforts to use this program for artisan, political purposes and nat it has been linked to negative nti-communist military programs ather than that which its high noral tone first indicated.

We can then support by letter nd other commendation the pro-osals set forth by one of the Sen-tors in Washington. Urge your wn Senator to give it serious at-ention and support.

In an address to the Senate on Iarch 22, a Republican foreign olicy leader, member of the For-ign Relations Committee, Senator . Alexander Smith, (R.—N. J.), alled on the free nations of the vorld to join in developing a new -point program for aiding under-eveloped countries. He forth-ightly presented this as a change rom pre-occupation with defen-ive military measures to develop-ng "with the people of the less dvanced countries a positive, dy-amic program that will spark heir enthusiasm and determina-ion to build their economies and ocieties on democratic founda-ions.

Expressing satisfaction with ac-omplishments in European poli-ies in economic terms, he said the J. S. and the free world must in-reasingly concentrate on mutual id to the underdeveloped areas of he world, whose physical extent is staggering, and their potential esources enormous." Not simply or military defensiveness nor for nti-communism, but for the sake f these people and for civilization tself, he proposes a more widely onceived program of mutual aid mong nations around the world. nother change in emphasis is hat we in the U. S. and others hould no longer think in terms of he "rich uncle" but a "new part-nership." His 5-point plan in-ludes:

1. That the free Asian nations rom India east to Japan, which nake up the Colombo plan group, be encouraged to take the initiative in calling an economic conference under the auspices of that plan to form a program of improved mutual trade.

2. That the Congress and the administration give careful consideration to the possibility of supporting an International Fund for capital development.

3. That the Congress proceed to consider thoroughly all possible methods of increasing private investment in underdeveloped countries. We should support those proposals of the Randall Report which are likely to bring this about.

4. That the Congress give its support to greatly expanded information and exchange of persons and programs, especially in the Far East.

5. That the Congress give increased support to the technical assistance programs.

Warning the Senate against thinking that Asia can be kept from turning to communism by a little program of a year or two, he spoke of Communist thinking in terms of decades, generations, even centuries. He said the Soviet Government spends more than one billion dollars on its world information program every year, "more than we have spent in the last 10 years put together." He declared, "Our economic assistance and our psychological program are obviously inadequate in comparison with the tremendous efforts of the Communists." How vast are our problems and opportunities, he pointed out, with total population of the non-Communist world about 1.6 billion people, of whom two-thirds live in underdeveloped countries.

* * *

"It is impossible to separate social effect from spiritual causation. Every social problem indicates and is often based upon a spiritual need."—*Man and His Years.*

* * *

"Am I Doing My Part?"

The important question isn't "What Can I Do?" We are all the instruments of divine will and purpose. The question should be, "Am I doing my part?" If we are informed, concerned and articulate (and who cannot speak to those far or near by voice or pen?)—we are then releasing to the world the will and purposes of God. When we have sent the words into motion, then God moves through us and through the words. This gives life a depth and meaning attained in no other way, removes futility and frustration, and is open to all. Information, conviction, the written or spoken word — the sinews and life blood of the Kingdom!

"Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great." (Eisenhower used this quotation in a campaign address in Boston in 1952.)

Register Christian Opinion: Because the American public plays the decisive role in making our foreign policy and in all the actions of our leaders, it is important for citizens to learn how to register their opinions "at the place where decision is made, before it is made."

A useful tool for this purpose is the revised 1955 edition of *Register Christian Opinion!* put out by the Board of World Peace of the Methodist Church (740 Rush St., Chicago 11, Ill. The cost, 10c for 1 copy, 50c for 12, $3.50 for 100. Postage extra.

—"Between The Lines"

* * *

Repentance

Twenty young women who were disfigured by the atom bomb at Hiroshima in '45 are being brought to the U. S. for plastic surgery and medical treatment. They were trapped in a public school and received almost no medical care at the time because Japanese emergency medical crews were completely inadequate to care for the more than 100,000 survivors. These girls, known as the "Hiroshima maidens" are now aged from 19 to 24, have remained mostly in seclusion since because they have been self-conscious about their appearance. Most will require intricate treatment which will probably keep them in the U. S. for about a year. A professor from Columbia University's College of Physicians and Surgeons accompanied Norman Cousins, head of the American end of the project, on a trip to Japan to bring the girls here. The U. S. Air Force flew the girls here and will return them to Japan after treatment.—BTL.

Letter from Russian Delegation

Dear Friends,

The American Friends traveling on a month's good will mission to Russia are on their way. We have come unexpectedly upon London Yearly Meeting, and have been surrounded with such hospitality and such interest in our Russian visit that it has given a great life to us, and a great sense of having with us other Friends' concern in our mission. An evening meeting built around a wonderful message by Kathleen Lonsdale, the British Quaker Scientist who was part of the British Quaker team visiting Russia in 1951, especially seemed to "speak to our condition."

The Yearly Meeting gave over part of a morning session to our concern, and each of us spoke briefly, with Clarence Pickett giving the background of our visit. The moments following our presentation were filled with prayer, and I think we all felt real unity. We have also met with the East-West Relations Committee. We have wished we could have shared so fully with American Friends before our visit, but that didn't seem possible.

We will fly from London to Helsinki, Finland, via Stockholm. There we hope to meet with Elsa Cedegren, a well-known Swedish Friend, and with others who are interested in this concern. We will spend some time in Helsinki with Heiki Warish, professor of sociology at the university and friend of the Friends. In Helsinki, William Edgerton, a professor of Russian and Russian literature, and the only one of us who can speak Russian, will join us. From there we will fly over to Leningrad and begin our Russian visit.

Eleanor Zelliot.

BIRTHS

GIBSON—To Adrian and Gathel Gibson of Bethel Friends Meetings, Indiana, a son, Adrian Dee II, on March 7.

FERREE—To Arthur and Alice Ferree of Bethel Friends Meeting, Ind., a son, Ralph Timothy, on February 20.

MINNICH—To Ronald and Peggy Koogler Minnich, West Milton, Ohio, a son, Frederick Brian, on May 14.

PYLE—To Keith and Barbara Pyle of Bethel Friends Meeting, Indiana, a daughter, Nancy Ann, November 28, 1954.

You can travel CHEAPER on the WATER WAGON

Here's what the Christian Herald said in October:*

"Here's a revolutionary idea in automobile casualty insurance that can mean a substantial saving to those of us who abstain from alcoholic beverage. Because of it, we can—for as much as 42 per cent less cost—have the best and fullest insurance coverage available."

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***The full article "You can Travel Cheaper on the Water Wagon," Christian Herald October, 1954 is available. If you would like a complete reprint just check box in coupon.**

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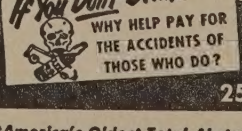

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SHUGART—To Robert and Vernelle Shurt of Bethel Friends Meeting, Indiana, daughter, Nikki Kay, on April 20.

MARRIAGES

WAGGONER-KEEVER—Kathleen Keever to sse Waggoner on April 23 at the iends parsonage in Winchester, Ind., the pastor Kenneth Pickering.

DEATHS

ARNOLD—Amanda L. Arnold on March at Fairmount, Indiana, aged 91 years. e was the daughter of George and lia Larrison and had lived in Amboy r entire life until four years ago. A rthright member of the Friends Church, e was always faithful in attendance and ought a bouquet of flowers every Sunay as long as she was able to attend. rviving are a daughter Mrs. Alvin Hogtt of Fairmount, Indiana, a son Glen rnold of Windfield, Kansas, two grandildren and five great-grandchildren. ervices were held at the Friends Meetg with Walter McAdams officiating. rial was in Park Lawn cemetery.

EDGERTON—Orian C. Edgerton on March , 1955, at the home of his son Dorance Marion, Indiana, aged 83 years. He as a birthright member of the Friends hurch and had spent most of his life in is community. Surviving is the son orance, a daughter Edna Parsons, parksville, Indiana, three sisters and veral grandchildren. Services were ld from the Laird funeral home with alter McAdams officiating. Burial was the Park Lawn Cemetery.

RICHMOND—Anna M. Richmond on Mar. at Portland, Maine, age 78. She was e daughter of Orin and Mary Gullifer, d graduated from both Oak Grove eminary and the Moses Brown School. 1900 she married William Bailey Richond. Anna Richmond was a person of uly Christian spirit for she was always ncerned for others, whether in her own mily, among freinds and neighbors, or the wider fields of Christian services. rvivors include a daughter, Selah Richond of South Portland, a son, Arab E. ichmond of Bath, and one granddaughr. Funeral services were held at the ak Street Friends Meetinghouse in ortland with Cymbrid Hughes and rthur Jones officiating.

SANTEE—Frank Santee on March 21, hat Cheer, Iowa, aged 87. Son of Isaac nd Lavina Santee, he was born Sept. 5, 1867, in Johnson county, Iowa. He was arried to Viola Steddom April 20, 1898. hey were the parents of four children, wo of whom died in infancy. He was a birthright member of the Friends church ith his membership at Oskaloosa, Iowa. fore recently he attended the Deep River riends Meeting. Surviving are a daughr Dorothy Merrick of Western Springs, l., a son Wendell of near What Cheer, owa, at whose home he was residing at e time of his death, five grandchildren nd six great-grandchildren. His wife receded him in death in August, 1953.

SNYDER—Beulah Overman Snyder on May 6, at Marion, Indiana, aged 65. She ied suddenly at the General Hospital of a heart attack. She was the daughter of Jesse and Molly (Phillips) Overman, pioneer residents of the community. A birthright member of the church, she was a faithful and active worker in the Sunday school and church groups. Surviving is the husband Glen, three sons, Orville and Morris Snyder, both of Richmond, Indiana, and Harold of Converse, and a daughter Lois Campbell of Lebanon, Indiana, thirteen grandchildren, one sister and one brother. Funeral services were held at the Friends Church with Russell Compton, a nephew of the deceased, officiating. Burial was in Park Lawn cemetery.

STINE—John Stine on May 7 at Winchester, Indiana, aged 75. He was vice-president of the Peoples Loan & Trust Co. in Winchester. He was a member of the Masonic lodge and the Friends Meeting in Winchester where he was serving as a member of the finance committee at the time of his death. His wife Bessie died on April 7 of this year. Services were held in Winchester in charge of Kenneth Pickering. Burial was in Buena Vista Cemetery.

STUDY—Ora Belle Study on April 28 at Winchester, Indiana, aged 74. She was a life long member of the Friends Church and was active in all church work. She was an elder at the time of her death. Her service, prayer, and testimony will long be remembered by those who knew her. Surviving are two sons: Herbert of Little Rock, Arkansas, and Hershell of Albuquerque, New Mexico. She was a member of the W.C.T.U. and the Winchester Meeting, where services were held in charge of Kenneth Pickering. Burial was in Fountain Park Cemetery.

THOMAS—Charles E. Thomas of Amo, Indiana, on February 14. He had been a faithful member of the Courtland Ave. Meeting in Kokomo; and served on the Ministry and Counsel there when he was not ministering to some other Meeting. He was recorded in 1928 and since then has served a number of Friends Meetings. He had served as pastor at Amo only four months at the time of his death. As a result of an accident he suffered a physical impairment, but was always eager to serve in spite of it. He is survived by his wife Zella Thomas, a daughter Virginia Nelson and one granddaughter.

PAINTER—Rosa Painter, on April 18, at her home in Phoenix, Arizona, aged eighty-five. She was a non-resident member of Winchester, Indiana, Friends Meeting. Surviving is a daughter, Hermoine, of Phoenix. Services and burial were in Phoenix.

THE CALL

Now available the third number of the quarterly of prophetic Quakerism, "THE CALL—Journal of Spiritual Reformation." Subscription price $1.50 per year from THE CALL, Cope house, Awbury Park, Philadelphia 38, Pa. Sample copies available.

WHITTIER, CALIFORNIA,

Friends who are expecting to locate in or near Whittier, California, the "Quaker Capital of the west coast," are cordially invited to correspond with Howard W. Cope, c/o Brown Realty Co., 315 E. Philadelphia St., Whittier, California.

NURSE WANTED

A nurse for a coed camp in New Jersey. Camp is located only 20 miles from Philadelphia and 50 miles from the Jersey shore. For additional information, write:

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Richard McFeely, Principal
Box 350, George School, Penna.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida — Meeting for meditation and worship each First-day at 11:00 a.m in Room 218, Florida Union Building on the University campus.

Grand Junction, Colorado — Friends Church, Orchard Avenue, and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 1536 Main.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida — Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, Mrs. A. O. Conduitte, 5202 Fremont St. EV 7-1472.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk, 7-9734.

The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 1st to September 25th, each Sunday at 11 A.M.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:0 a.m., 17th Street and Glendale Avenue; Gran Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:3 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, 270 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 1 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2943 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:4 Worship 11:00 a.m. and 7:30 p.m. Take "22 Roosevelt 80th St. bus. L. Merle Green, minister PI 7307.

Shrewsbury, New Jersey—Meeting for wor ship, 11 a.m; First Day School, 10 a.m., in th Meetinghouse, corner Broad St. and Sycamor Ave. For information contact Edna Carpente 55 New York Ave., Ocean Grove. Telephon Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meetin 27 Saratoga Ave.; Worship 11 a.m.; Study a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 1 Nineteenth Ave., S. E. Meeting and First da School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 E Warren Ave.; worship. First Days at 11 a.m For information write John A. Salyer, 745 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friend Meeting of Washington, 2111 Florida Ave., N.W one block from Conn. Ave. Meeting for Worshi First-days at 11 a.m. First-day School at 10:3

Whittier, California — East Whittier Friend Church, 15911 E. Whittier Blvd. Church Scho 9:30; Morning Worship 10:45; C. E. 6:30; Ev ning Worship 7:30, Stacy E. Wesner, Ministe 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Churc Philadelphia St. and Washington Ave. Un programmed Meeting 8:30 a.m.; Church Scho 9:30 a.m.; Morning Worship 11:00 a.m.; Chri tian Endeavors and Groups 7:30 p.m. Office a dress, 310 E. Philadelphia St. W. Oscar Marshburn, Clerk; Robert E. Cope, Ministe Phone 43-467.

Wichita, Kansas—University Friends Churc University Ave. at Glenn. Church School 9: a.m. Worship 11:00 a.m., 7:30 p.m. Youth Grou 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m Ministers: Harold Walker, James Thomas, Le Gordon. Office phone, AMherst 2-3373.

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